

The Whole Truth

THE OFFICIAL ORGAN OF THE CHURCH OF GOD IN CHRIST

"The law of truth was in his mouth and iniquity was not found in his mouth, Mal. 2:6. "Ye shall know the truth and the truth shall make you free." John 8:32.

VOLUME XIV NO. III

C.O.G.I.C. HEADQUARTERS, MEMPHIS, TENNESSEE

MARCH, 1981

MIDWESTERN BISHOPS UNITE FOR UNAC-5

"CHICAGO '81." That's the advertising headline for this year's UNAC-5, (United National Auxiliaries' Convention,) which will be held July 6-12 at the Conrad Hilton Hotel in Chicago, Illinois. About 10,000 delegates are expected to attend this summer convention.

In a recent planning meeting, held at Bishop L. H. Ford's church, St. Paul COGIC, national and local leaders met to work out details for the convention. Present were Dr. Roy Winbush, chairman of UNAC, Dr. O. J. Haney, chairman of the program committee; Mattie Moss Clark, President of the music department; Bishop G. R. Ross, General Secretary; Bishop C. W. Williams, President of the Sunday school department; D. L. Austin, vice-president of the Evangelism dept.; and Elder C. L. Moody, chairman of the UNAC steering committee. Also present were jurisdictional representatives from S.E. Wisconsin, N.W. Wisconsin, N. Indiana, Iowa and the Six Illinois jurisdictions.

The major accomplishment of this meeting was the setting up

of various committees to organize and implement specific logistics of the conference. These committees will handle pre-registration, public relations, hospitality, courtesy cars, music, program books, the banquet and VIPS. Discussion centered around alleviating some of the problems encountered in past conventions and striving for increased efficiency in serving the delegates.

The Conrad Hilton will be the main hotel housing UNAC participants. It's central location is ideal for those saints that will be doing a little sightseeing. The Sears Tower, Hancock Building, Art Museum, Science and Industrial Museum, Aquarium and other attractions are all within walking distance of the convention site. Other hotels serving delegates include the Ascot, Black Stone, Essex and Pick Congress. For additional information, you may contact the UNAC HOUSING BUREAU, McCormick Place on the Lake, Chicago, Illinois, 60616 or call (312) 225-4000. Early registration is highly recommended. It's \$10.00 for each adult and \$5.00 for each child under 12.

ITHIEL CLEMMONS FIRST BLACK TO HEAD SPS

by
James S. Tinney, PHD

TULSA, OK.—The demand by Black Pentecostals for "equal recognition" echoed across the otherwise placid campus of Oral Roberts University a few days ago during the annual meeting of the national Society for Pentecostal Studies (SPS.)

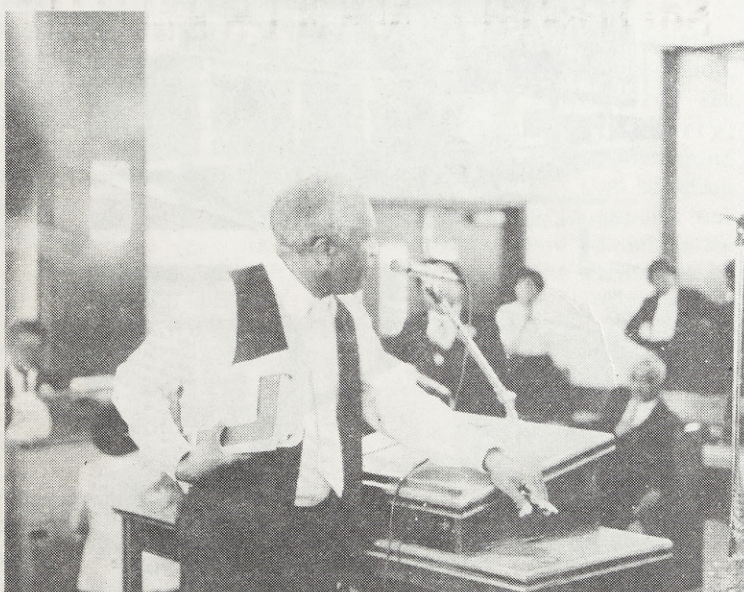
The society, an annual gathering of scholars representing scores of Pentecostal denominations and charismatic fellowships throughout North America, responded by electing a Black clergyperson as its president for 1981: the Rt. Rev. Ithiel Clemmons of Brooklyn, N.Y., a bishop in the Church of God in Christ (COGIC.)

It also heard another Black scholar as a major speaker: Dr. James S. Tinney, professor of journalism and political science at Howard University, who spoke on "Competing Strains of Manifest and Hidden Theologies in Black Pentecostalism."

And it appointed the Rev. James C. Richardson, Jr., a Black Apostolic pastor from Martinsville, Va., to a committee mandated with bringing a recommendation to the next SPS meeting on how to more fully open the society's membership to Blacks, Hispanics, and others from smaller non-Trinitarian churches, as well as charismatics who cannot subscribe to the SPS "statement of faith."

Also a participant was the Rev. Donald R. Wheelock, president of Saints Academy, a COGIC-related school in Lexington, Ms. Wheelock is presently a Ph.D. Candidate at Emory University.

In addition, Dr. James A. Forbes,
Continued on page 7



BISHOP ITHIEL CLEMMONS OUTSTANDING
PENTECOSTAL PREACHER AND SCHOLAR



TEXAS MOURNS THE PASSING OF BISHOP C. H. NELSON

Funeral services for the late Bishop C. H. Nelson were held Friday, January 9, 1981 at the Dome Sanctuary of Pleasant Grove Baptist in Houston, Texas. The honorable presiding Bishop J. O. Patterson officiated, with Bishop L. H. Ford, Second Admin. Asst., assisting. Bishop Nelson passed away Friday, January 2, 1981 in the Sam Houston Memorial Hospital after a season of illness.

His demise brought to a close 60 years of dedicated service to the Lord, the church and the people of God. It all began 81 years ago when he was born July 21, 1900 in Buna, Texas, to Mr. and Mrs. Alford Marshall Nelson. At an

early age he was saved and filled with the Holy Ghost in the Church of God in Christ at Magnolia Springs, Texas.

On Christmas Eve in 1921, he married Pernella Bean, whom he called "Angel." They remained loyal and faithful to each other, loving God and each other. To this union were born four children: one son, A. C. Nelson, Jr. and three daughters, Lillian, Jessie and Penny.

During his near 60 years in the ministry, he established, built, and pastored numerous churches throughout the entire East Texas

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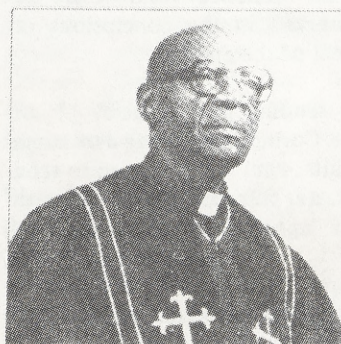
TWO JURISDICTIONAL BISHOPS CONSECRATED IN CALIFORNIA

by
Bishop P. A. Brooks
Chief Adjutant To The
Presiding Bishop

In separate services held recently in California two new Bishops were consecrated and installed by the Chief Apostle Bishop J. O. Patterson.

He was assisted by General Board Members: Bishop L. H. Ford, 2nd Asst.; Bishop J. A. Blake, Bishop F. D. Washington, Bishop J. D. Husband, Bishop C. D. Owens, Bishop C. L. Anderson and Bishop LeRoy Anderson. Also Bishop German Ross, General Secretary.

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BISHOP MILTON MATHIS



BISHOP B. R. BENBOW

THE WHOLE TRUTH

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GUEST EDITORIAL

A PROPOSAL TO REVIVE
LETTERS OF
ENDORSEMENT FOR
TRAVELING SPEAKERS
"PULPIT PASSPORTS"
GEORGE H. MALLONE, JR.

An attractive color brochure had just come through the mail to our church. Although there was no personal letter attached to it, the intention was we should post it for public notice.

As I examined the bulletin it appeared no different from others I receive every week. One thing, however, did arrest my attention.

It is to be expected that Christians will seek out popular authors and lecturers to lead their conference ministries, yet I was staggered when I read one of the listed speakers. For, you see, only weeks before, another well-known evangelical leader had shared privately with me that this same man was a known adulterer and was recently divorced over the issue. Many knew of the requery and were exercising proper biblical discipline. But the general evangelical public was blissfully unaware of this indiscretion and was daily calling for his services.

Why raise such a seedy issue? It is not to comment upon divorce or the practice of local church discipline. My concern is that churches who receive outside speakers, whether in conferences or evangelistic crusades, revive the practice of demanding letters of recommendations for itinerate ministries.

It is so easy to pass over this essential practice when reading the New Testament epistles. We are anxious to read for spiritual sustenance and biblical doctrine. But many times these letters were used to introduce formally one or more apostolic delegates to a particular church. Paul's letter to the saints in Philippi is a good example. Here he affirms the integrity and ministry of both Timothy and Epaphroditus (2:19-30.) Paul had observed these young brothers as they have grown in spiritual maturity and ethical purity. Without hesitation he can recommend their ministry to the Philippians. The church need not question whether these strangers are trustworthy and above reproach, for the apostle himself has found them to be "faithful men." This same practice also can be observed in the conclusions of most of the epistles.

In sending the financial gift of the Corinthians to the Jerusalem saints, Paul was prepared to send a letter of recommendation with the approved couriers (I Cor. 16:3.) He called upon the Corinthians to use their judgment in selecting men who were above suspicion, who had proven themselves before, and could be trusted now. But how were the Jerusalem saints to know these men to be honest in

their dealings with them? Because Paul, on the recommendation of the Corinthian church, had communicated their trustworthiness by letter.

Is such a check possible or realistic in a day overflowing with itinerant ministers? Whether the mechanics could ever work as smoothly as we want, or the propensity for stirring a witchhunt could be avoided, a pastoral concern demands that the leadership of the church know the character of those feeding their sheep.

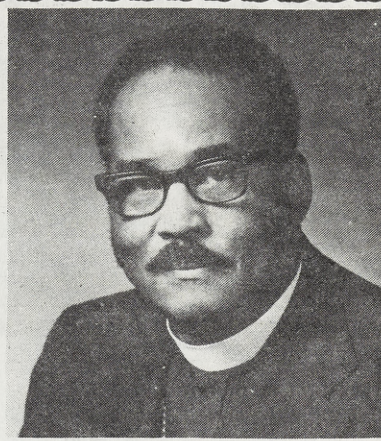
Is it not a fair request that itinerant ministers should send or bring letters of recommendations from those who know them intimately? The letters could be written by board members or denominational leaders, but it would be most helpful if they came from the oversight of the person's home church. As those who have approved of the person's ministry, are they satisfied with his ethical standards, his relationships with spouse and children, and his personal integrity in obeying the gospel in all its dimensions? Can they assure us, to the best of their knowledge, that there are no skeletons in the closet which would later bring reproach to the name of Christ?

After offering a manuscript to a certain publisher, I discovered the editor had taken it on himself to find out about my character and ministry. One friend revealed the editor had called him to see if there were any skeletons in my closet. After thinking this over, I concluded the man had every right to investigate me. As a literary pastor he was accountable to God not only for the published words but the life which stood behind those words.

Evangelicals are growing in their public presence. Such accessibility legitimately can be viewed as a new Roman highway for the gospel. But such exposure, if not matched with the highest degree of personal integrity, could be ruinous for all our efforts. This is not a time for leaders to separate themselves from one another. The attitude which suggests, "It did not come out of our tap, therefore it is not water," must be surrendered (Phil. 1:12-18.) But let us not be naive about the incorruptibility of any Christian leaders. As those charged with the task of guarding and feeding the sheep, let us summon our courage and ask, "Did you bring a letter?"

*Reprinted by permission of Eternity magazine.

Bishop J. O. Patterson
Presiding Bishop
Church of God in Christ



OPEN LETTER FROM THE PRESIDING BISHOP

My Dear Fellow Saints,

"I wish above all things that thou mayest prosper and be in health even as thy soul prospers."

In the past few years of my humble tenure as your chief servant, my heart's desire for our great church has been the fulfillment of the divine will in my personal dreams concerning Saints Center. And, my heart has been warmed by the many liberal souls who have given freely unto the Lord — out of their abundance as well as out of their poverty.

The realization of our dream lies just over the horizon because God has mobilized an innovative and unique faith-approach to grant us an unprecedented measure of success. We are on the verge of victory; but we cannot rapidly arrive without your strong support.

Somehow, God has situated us in this world in a way that keeps us directly dependent on each other. We need to go forward, but we can only do it together. We are doing far more than just erecting edifices. The positive realization of the very mission of God's church is largely dependent upon how well His people work together. And, how well we progress unitedly is a direct measure of our love for God.

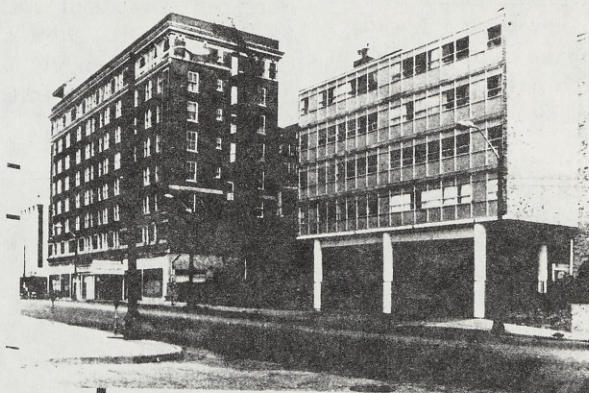
Decide now to directly participate in the propagation of the gospel of Jesus Christ by sharing with Him that which He has shared with you. I challenge you, in the humblest possible manner, to assume your rightful personal "Faith-Share" in the future world-wide outreach ministry of our great church. Good Stewardship is the Key to our success.

Be a partner for progress — by Faith. Let us build Saints Center — together with God — with the individual and collective resources that He has granted us.

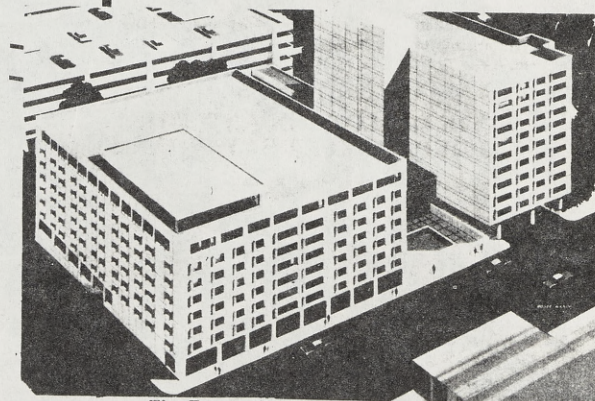
May God bless you richly,

J. O. Patterson
Presiding Bishop
Church of God in Christ

The Beginning of Saints
Center is here



The Present Headquarters



The Future: What your \$12 is doing!

WHAT MAKES CHRISTIAN LEADERS FALL

"When I leave my office to go to the Senate floor an elevator comes immediately... reversing its direction if necessary and bypassing the floors of the other bewildered passengers aboard in order to get to the basement. As I walk down the corridor, a policeman notices me coming and rings for a subway car to wait for my arrival and take me to the Capitol building...At the Capitol another elevator marked "For Senators Only" takes me to the Senate floor."

The words belong to U.S. Senator Mark Hatfield. They are words about power—about the rights and privileges bestowed on one who has placed himself into the rarified air of Washington

politics—where raw power is enshrined and seniority amply rewarded. Senator Hatfield has come to terms with his power, but he himself admits that the struggle not to abuse it never ends.

For whatever we choose to call it—power...influence...clout—most of us admire it. We would all like just a little more of it, and at some times in our lives we all go after it.

Although few of us will ever work on Capitol Hill we don't need to be doing the nation's business to know what power is all about. Pastors of both large and small congregations have power. Deacons, elders, Sunday

school teachers, and evangelists all have power.

The same sense of power holds for those of us who own businesses or hold positions of staff responsibility. Persons we employ, the clients or customers we have, the products or services we provide, all create a sense of interdependency and power.

Some of the most visible holders of power today are within the large, independent, religious organizations. Through their television ministries and direct-mail systems, they wield tremendous influence.

Unfortunately, this arena is also filled with the stories of Christian leaders who have built tremendous ministries but who don't know how to exercise the power their creation has given them. Their early vision—with its absolute dependence on God—often has shifted to a nightmarish, one-man show. Unilateral "seat-of-the-pants" decisions upstage good counsel. "The Lord told me to do it" often becomes a pious platitude to justify leapfrogging over the wisdom of boards and committees.

These leaders aren't dishonest. They sincerely believe they're doing God's will. But an appropriate question is: what drives such leaders into mounting enormous debts for buildings, programs and campaigns for which the need is very questionable? While gimmicks and manipulation have to be utilized under "It's God's will that I do this," more appropriate and needy ministries are by-passed.

In trying to understand how this happens, it seems to me a large part of the problem lies in the lack of openness and accountability. When Christian leaders and pastors hold their power loosely and listen to the counsel of their associates and boards, they become more open and accountable. Yet, in my experience over the years with

many Christian organizations and large churches, I've seen otherwise strong leaders crawl into holes of isolation for fear of being confronted with a point of view that might disagree with their own. Gradually they become less approachable, less accountable, and more unilateral in their decisions. Before long, they lose all touch with reality. It's frightening.

And it's sad, because most have worked hard to move into leadership positions. Yet no one anywhere is smart enough or mature enough to go it alone. Because power becomes seductive, it can cloud the perspective of otherwise responsible people.

In a nonprofit environment, where leaders don't have to report to stockholders, it's even worse. Not to be held strictly accountable for decisions can produce sloppy thinking, careless planning, and eventually a ministry with less and less integrity. Any of us is in trouble when we start believing only our own publications and promotional material. Like perfume, success is to be sniffed, not taken internally.

But not only do leaders need to be held accountable, they also need a forum for admitting their weaknesses. We're all flawed. It's my perception that some of the most influential Christian leaders are men and women who have generated much of their drive from a feeling of completeness. Yet they isolate themselves from those who would love and reach out to them. To accept the love and support of others requires lowering their masks and admitting their weaknesses. This is not easy. It's difficult for all of us, no matter what level of responsibility we have.

Further, I believe each Christian leader needs to set limits on his or her uses of power. There needs to be some kind of check and balance that will keep us from "giving away the store" and committing others in a way

disastrous and harmful to everyone.

I know many pastors, church leaders, Christian professionals who take very seriously their level of leadership. I've learned from them and copied some of their practices, and at other times, created my own. And though the ways I've done this are unique to my area of work, I think they exemplify the principles I've been addressing.

For example, even though I own the stock in my company, I've made a commitment to my executive committee never to take unilateral decisions. I've learned I need the counsel they provide at our weekly meetings. In fact, I feel I would abuse my power as an employer if I didn't take their comments seriously. If I were to isolate myself from them, I would be saying, in effect: "I don't need you I know what I'm doing and where I'm going."

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TWO JURISDICTIONAL BISHOPS INSTALLED IN CALIFORNIA

Bishop P. A. Brooks, Chief National Adjutant for these services, who has the responsibility for advance planning and arrangements of the consecrations, reported there were overflow crowds at both services.

Bishop Milton Mathis who was consecrated on Thursday evening, January 29th, at Prayer Garden Church of God in Christ in San Jose, Calif., is well known as an Ardent Evangelist. He has conducted Crusades in many parts of the United States and Foreign Countries, as well, including Alaska and Hawaii, where some of the leading Ministers of the Island were saved and filled under his ministry.

In 1965, he was awarded The C. H. Mason Award by the Religious Workers Guild. He has also been active in his local community by serving as a member of The Chamber of Commerce, member of The Human Relations Commission, member of The NAACP, member of The Christian Businessmen Fellowship and many other outstanding activities.

Bishop Mathis has served faithfully under the late Bishop E. E. Hamilton, the State's First Bishop where the illustrious Mother Mattie McGlothen served at that time and still is State Supervisor of Women's Work. He also served the late Bishop S. R. Martin, Assistant President of the Mission Dept., Chairman of the Trustee Board, State Coordinator, and Personal Advisor. Bishop S. M. Crouch appointed him to Sierra Leone Freetown, West Africa, to which he traveled and expanded the work and made extended journeys to Dakar, Monrovia, and Palestine.

Bishop P. A. Brooks, Chief
Continued on page 6

MESSAGE ON WATER BAPTISM (CONCLUSION)

by
Bishop W. A. Patterson

PETER PREACHES A CONVICTING MESSAGE TO AN UNBELIEVING CROWD THAT JESUS WAS THE PROPHESED MESSIAH: HIS DEATH, HIS RESURRECTION AND HIS ASCENSION WERE A FULFILLMENT OF PROPHECY.

PETER WAS TELLING THEM, 'YOU MUST BE SORRY OF WHAT YOU HAVE DONE AND BE BAPTIZED IN THE NAME, OR IN RECOGNITION OF JESUS, THE ONE YOU REJECTED;' FOR, THEY COULD NOT BE BAPTIZED UNTIL THEY ACKNOWLEDGED JESUS.

WHEN THEY WERE CONVINCED BY PETER'S MESSAGE, ACTS 2:37-38 SAYS:

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?"

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

BUT THERE IS NO SCRIPTURAL PROOF THAT THEY USED THESE WORDS WHEN THEY WERE BAPTIZING THEIR CONVERTS FOR, WHEN PETER SAID, "...be baptized every one of you in the name of Jesus Christ..." HE WAS PREACHING AND NOT BAPTIZING.

IN THE HOUSE OF CORNELIUS, WHILE PETER WAS SPEAKING THE WORD, ACTS 10:36-48, THE HOLY GHOST FELL ON THEM. IT READS:

"The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all;)

That word, I say, ye know, which was published throughout all Judea, and began from

Galilee, after the baptism which John preached;

How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree;

Him God raised up the third day, and shewed him openly;

Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

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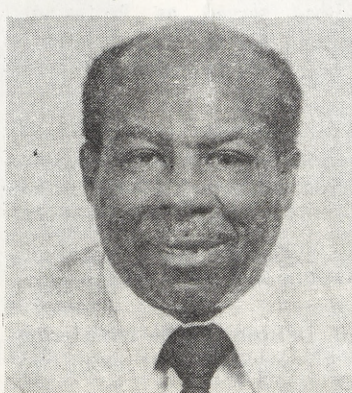
BISHOP F. E. PERRY, APPOINTS ADMINISTRATIVE ASSISTANTS

Withhold not good from them to whom it is due; when it is in the power of thine hand to do it. -Prov. 3:27.

In keeping with this scripture the Ohio South Jurisdiction, under the leadership of the Bishop F. E. Perry, Jurisdictional Bishop, are proud to announce that God has given to our bishop to appoint our first and second administrative assistants. In the personages of



ELDER M. J. SANDERS



ELDER G. A. WOODEN

the Elder M. J. Sanders, Superintendent of the Cincinnati District as first, and the Elder G. A. Wooden, Superintendent of the Columbus District, as second.

The Elder M. J. Sanders was saved in 1936, and has served the church down through the years. He was ordained in 1945, and has served in such capacities as deacon, assistant pastor, state secretary, treasurer, and

financier in the church. He has pastored the Holy Trinity Church of God in Christ since 1948, located in Cincinnati, Ohio.

The Elder G. A. Wooden was saved and called into the ministry in his youth and has served in the church down through the years. Elder Wooten has established several churches and has been blessed of the Lord to purchase the beautiful and spacious sanctuary of the Mt. Calvary Church of God in Christ, where he is the pastor, in Columbus, Ohio.

We thank God for such dedicated men who stand as pillars of the church. We congratulate them and pray that God will continue to bless the work of their hands.

Submitted by,
Elder W. N. Clark

YOUTH NEWS AND VIEWS

DR. GEORGE McKINNEY ADDRESSES 1,000 STUDENTS

by
James S. Tinney, Ph.D.

WASHINGTON, D.C.--"Saving the cities is not in the hand of a 'moral majority' or a moral remnant. Only God can save the cities," Dr. George McKinney, pastor of St. Stephen's Church of God in Christ in San Diego, told a gathering of more than 1,000 black and white college students attending a conference in Washington, D.C. over the New Year's week.

"Obviously the majority is not moral," Dr. McKinney

continued. "If we were the 'moral majority', we would take the cross back from the Klu Klux Klan."

The conference Dr. McKinney addressed was sponsored by Inter-Varsity Christian Fellowship, which sponsors Christian groups on more than 900 campuses across America. Paul Gibson, an IVCF staffperson, told the audience that Dr. McKinney was "the first local pastor to commit his

church staff to work for Inter-Varsity locally. He has freely given Inter-Varsity a full 50 percent of his church's staff time to do work for IVCF that the local chapter could not otherwise afford."

Elward Ellis, director of Inter-Varsity's Black Campus Ministry division, led the conclave. (Inter-Varsity is the oldest Christian collegiate organization, with more than 550 staff-workers and chaplains

church is largely dependent upon its ability to give spiritual birth to the young, who in turn, give spiritual birth to other young people.

What the church must come to realize is that young people attract other young people. When given a choice, young people will attend the church that has other young people, over and against the church that is filled with adults. The key, however, is getting that first group of youth. This is usually taken care of by adult members bringing their children. These children need to be ministered to with the view that they will cause other youth to be brought into the church.

When this happens the church is on its way towards building for tomorrow. The key, is ministering to youth TODAY. Pray about it!!!

serving on more than 900 campuses.)

"In the past, Inter-Varsity's conferences have focused on personal discipleship and missions," said one staff person. "This is the first time it has related individual faith in Christ to social issues such as race, class, urban life, and social institutions in the inner cities."

"Most of the credit for the specific direction of the conference should go to Ellis," another commented. "He insisted on involving national black leaders, as well as local black pastors, so that the meeting would not consist of whites talking to whites on issues they knew little about."

Ellis and other Inter-Varsity black staff were also responsible for enlisting black students and getting local churches to sponsor other blacks to the conference. About a third of the delegates were black collegians.

"We got a dual emphasis here," said one black student. "The white students were shown how their own racism prevents them from effectively ministering to the inner city; and black students like myself were reminded that we owed something to our own communities--to those who have not been allowed the advantages that some of us have."

Several said they "felt led of the Lord" to return to the inner cities to work and minister after graduation. In addition, about a dozen church-run projects from nearly as many urban areas had representatives at "Washington '80" lining up volunteers for summer intern programs.

As a prelude to those internships, two days of the conclave were given to "field experience" at various District of Columbia locations: Lorton Prison, churches in the Shaw area, the NAACP, Urban League, Department of Human Resources, federal agencies such as HUD, and even Youth and Family Service corrections' offices.

For many, it was a first-time, as well as first-hand, experience.

And students heard almost 100 speakers during the week, including what one program emcee called "a veritable host of black leaders for throughout America." There were Rep. Walter E. Fauntroy (D-DC); Virgil Wood, director of the African-American Institute at Northeastern U.; Kenneth Smith, president of the Chicago school board; Bobby Jo Saucer, dean of Morehouse School of Theology; Ed Reddick, from Operation PUSH; Bill Bentley, chairman of the National Black Evangelical Association; Mel Banks, Urban Ministries, Inc. publisher; Dr. Ozzie Edwards, Harvard professor and sociologist; and Yvonne Delk, head of affirmative action programs for the United Church of Christ.

Speakers weaved social statistics demonstration problems with calls for structural changes and appeals to Christian faith. "Faith without works is jive," said the Rev. Michael Haynes, pastor of Twelfth Baptist Church in Roxbury, Ma., and a member of the Massachusetts Parole Board.

Continued Next Month

KEYS TO EFFECTIVE YOUTH MINISTRY

by
Elder Charles E. Hawthorne

If there is one area that churches have struggled to develop and maintain, it is the area of ministering to youth. Some churches have no youth ministry at all. Other churches just have a youth choir and YPWW (Young People Willing Workers.) Few churches have a vibrant ministry to youth where young people are continually added to the church, saved, filled with the Holy Ghost and growing in the Lord.

As a former youth minister myself, and one who is engaged in ministering to youth on the college campus, I have an intense desire to see churches develop in this area of youth ministry. These series of articles are specifically designed to help pastors, elders, ministers, missionaries and youth leaders who are deeply interested in establishing and/or building a vital youth ministry in their local church. The articles will not supply all the answers or have all the solutions to the multiplicity of problems that are associated with such a ministry. But, it will help with the basic fundamentals, upon which one can proceed in effectively tackling issues pertinent to youth and ministry to them.

The first key in effective youth ministry is: **RECOGNIZE THE NEED.** You must recognize the need for the church to have a youth ministry. This is true even if your church has no young people. The fact that there are no young people is indicative of a need for such a ministry.

Some might ask, "why develop a youth ministry when there are no youth?" Good question. The answer is this: It is by developing a youth ministry that young people can be brought into the church. The ministry of the church, no matter what type it is, should not be limited to the four walls of the sanctuary. We are commanded to go into the highways and hedges and compel men (young men and women included) to come in (Luke 14:23.)

Those that already have young people need youth ministry, too. That is, if they intend to keep

them. No church should take it for granted that it's youth will remain.

Even those brought up in the church are subject to leave, especially when they graduate from high school or college. So it is vitally important that young people not be neglected.

Much of the church's ministry has been directed to the adults in the congregation. But young people have needs, problems and concerns, too. These must be addressed.

Actually, the church cannot afford to allow the younger generation to become a forgotten generation. Not only do youth need the church, the church needs youth. Without them, the church has no future. The growth and survival of a

YOUNG MAN APPOINTED PASTOR



Elder Samuel Earl DeBose was installed as the new pastor of St. Andrew Temple Church of God in Christ in Harvey, Illinois, by Bishop Louis Henry Ford, presiding Bishop of the First Jurisdiction of Illinois, on Sunday, January 18, 1981.

Elder DeBose was saved under the ministry of the late pastor Supt. Andrew Williams. After being called to the ministry, he was later ordained in 1975, by Bishop Ford.

After graduating from Thornton Township High School and Thornton Community College, he attended Governors State University in Part Forest, Illinois, on a Ford Foundation scholarship. He received a Bachelor of Arts degree from the College of Cultural Studies in 1972.

Elder DeBose received a Master of Divinity from Pittsburgh Theological seminary in 1977. Pastor DeBose served three years as an army chaplain at Ft. Hood, Texas. He was assigned as the assistant artillery chaplain to the second armored division.

Prior to being appointed pastor of St. Andrew Temple, Eld. DeBose served as Protestant chaplain for the Federal prison system at Oxford, Wisconsin.

The new pastor is the son of Deacon and Missionary Caine DeBose of Harvey. He is married to the former Sis. Pamela LaVonne Guthrie. The couple have one son, Samuel Adam.

Eld. DeBose will be ministering to a congregation of about two hundred.

TO BE YOUNG, GIFTED AND SAVED

Years ago, Nina Simone sang a song entitled, "To Be Young, Gifted and Black". It came out during a time when blacks were affirming their blackness. It was not uncommon to hear blacks asserting, "I'm black and I'm proud."

The lyrics followed in this vein and carried a very positive message. "To be young, gifted and black. That's where its at!"

While such songs served to promote black pride, they failed to recognize the source of our humanity. Yes, we are SOMEBODY. But, only because of the grace of God. Paul addresses himself to this when he says, "But by the grace of God. I am what I am..." (I Cor. 15:10.)

That grace is God's unmerited favor. There is nothing that we have done or could do as a people to merit or deserve the favor of God. He has blessed us and kept us in spite of ourselves.

But, the thing that we must realize is that, this grace brings salvation (Titus 2:11.) It is by grace that we are saved (Eph. 2:8.) So it is good to be young, gifted and black. But, it is better to be young, gifted and SAVED!

This is not to say that one has to cease being black to be saved. But, being black is not where it's at. Being white is not where it's at either. It's in being saved.

Black young people need to realize this. Too many have taken advantage of God's grace and used their youth and God-given gifts or talents to serve the devil. This is not where it's at. For serving the devil will only lead to misery, and eventually hell.

But God has a better way. It's the best way. He wants you to be young gifted and saved. This is where it's at this is where the happenings are. For as you give your youth and gifts back to God, he continually gives back to you.

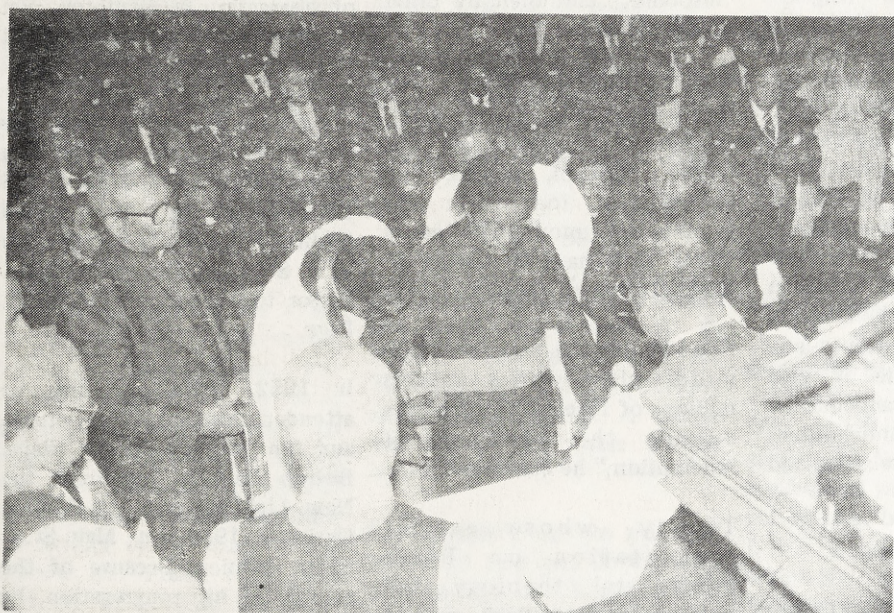
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THE RING - ENGRAVED WITH THE NAME OF THE CHURCH OF GOD IN CHRIST.



"I HEREBY INSTALL YOU AS A BISHOP OF THIS JURISDICTION FOR THE CHURCH OF GOD IN CHRIST."



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DEATH NOTICES AND MEMORIALS

Continued from page 1

TEXAS MOURNS PASSING OF BISHOP C. H. NELSON

L. T. Walker,) and the General Board (Bishop LeRoy Anderson) were also given space to pay their tributes.

Music was provided by the Texas South Central State Choir. A solo was sung by Ms. Vanessa Nelson, granddaughter of Bishop Nelson. Also featured was Mrs. Sarah Jordan Powell, who sang the sermon solo.

Others who participated in the home-going service were Bishop C. L. Anderson, Jr., who did the invocation; Bishop L. A. Jordan, who read the Old Testament Scripture; and Dr. Allen J. Hines, who read the New Testament Scripture. Bishop L. H. Ford served as the Master of Ceremony and Bishop J. O. Patterson brought the eulogy.

region, including Port Arthur, Beaumont, Silsbee, Nacogdoches and Houston. Among the churches he pastored are Williams Temple Church, Nelson Temple, Greater Houston Temple, and Anderson Memorial. He also served as District Supt. of the Nacogdoches District for almost twenty years.

In April of 1963, Bishop Nelson

SERVICE OF MEMORY for Mother Sarah A. Armstrong 1900-1980

Sister Sarah A. Armstrong, age 80, was born September 30, 1900 in Madison, Arkansas. She departed this life Monday, December 15, 1980 at St. Vincent Health Center.

She was converted at an early age in Madison, Arkansas at the Madison Light Baptist Church. She came to Erie 43 years ago and united with the Holy Trinity C.O.G.I.C. under the pastorage of the late Bishop Jefferson D. Myers. She served as State Mother of the United Church Ushers of Pennsylvania, a life-long member of the usher board of Holy Trinity C.O.G.I.C., a member of the Special Effort Club, Deaconess Board, Supervisor of the Y.W.C.C. and one of many of our Church Mothers. She also served as a member os S.W.E.R.I. and was chairman of its Board of Directors.

Mother Armstrong was a self-employed beautician. She

IN LOVING MEMORY of Lillian E. Black

Mother Lillian E. Black, widow of Frederick Black, was born on December 27, 1911 in Paducah, Kentucky. She was the daughter of William and Minnie Curd Gregory.

Mother Black accepted the Lord,

was appointed Jurisdictional Bishop of Texas South Central Churches of God in Christ. He was consecrated that same year at the International Convocation by the late Bishop A. B. McEwen. During his eighteen years as a state bishop, he worked diligently and sacrificially in establishing a work that would not only impact those in his own generation, but also the lives of the generations to come.

On Thursday, January 8, 1981, the people whose lives his ministry touched, gathered in a memorial service to pay tribute to the departed Bishop. Both state and local officials were in attendance, including state department heads and various pastors and ministers. Selections were rendered by the Anderson Memorial Choir and Texas South Central State Choir.

More tributes were given on the day of the funeral. Dr. Mattie McGlothen, Supervisor of the International Women's Department and Dr. Eloise Law, State Supervisor of Texas South Central, were the first to share in remarks about the late Bishop Nelson. This was followed by Rev. Floyd N. Williams, president of the Houston Baptist and Ministers Fellowship. The seven jurisdictional Bishops of Texas along with representatives of the Board of Bishops (Bishop



was also a 1967 graduate of Tech Memorial High School and attended Cannon College.

She is survived by a daughter Dorothy Lee of Indianapolis, Ind., a sister Ella Bell Sykes, Kirkham, Mo., 9 grandchildren: Rachelle Scott, New York City; Rochelle Lee and Kathy Lee both of Boston, Mass.; Henry L. Myers II, Maurice Myers, Andre S. Myers and Byron Myers, all of Erie; Rosa L. Myers, Philadelphia, Pa., and Gina L. Myers, Wash., D.C.; and one great granddaughter. She is also survived by one son-in-law, Henry L. Myers I, Erie and several nieces and nephews.



was saved and filled with the Holy Ghost under the pastorate of the late Elder T. J. Jennifer at 501 Clinton St. She also served faithfully under the leadership of the late Bishop E. F. McClellan of Holy Temple Church of God in Christ for almost 20 years being very active in the Music Department, training, forming and directing choral groups. Under her direction, the State Music Conference was founded and the first State Chair of W.N.Y. was organized.

From 1965 until her relocation in Los Angeles in 1978, Mother Black served tirelessly and lovingly at Deliverance Temple Church of God in Christ under Elder Lincoln Williams.

In Los Angeles she became a member of Emmanuel Temple Church of God in Christ, faithfully serving Elder L. R. Mardis until her passing.

As a National Evangelist, she traveled extensively, teaching the word and working for God in the field of Foreign Missions especially in the Dominican Republic as their State Supervisor.

Mother Black will always be remembered for her love of Church and Family, and her friendly, outgoing spirit.

Mother Lillian Black departed this life in Los Angeles, California on June 5, 1980 after a lengthy illness. She leaves to mourn her passing a daughter, Lucille Summers; two sons, William of this City, and Fred of Los Angeles; eight sisters, Lula G. Brown, Elizabeth M. Hogan, Eloise Ellis, Phyllis Gibson, Dorothy Bailey, Esther Richardson, Audrey Johnson and Anne Delk; a brother, Leonard Gregory; a sister-in-law, Lucille Walker. She is also survived by eight grandchildren and three great-grandchildren; and a host of other relatives and friends.

Continued from page 1

ITHIEL CLEMMONS FIRST BLACK TO HEAD SPS

Jr., a Black professor at Union Theological Seminary in New York City, served as keynote speaker for the opening of the SPS conference. A minister in the United Holy Church of America, Forbes spoke on the subject, "Don't Put God in a Box."

Altogether it was the most significant Black input at any meeting in the history of the society. Many of the 250 Black students attending Oral Roberts University also sat in on the sessions. "this was a real blessing for me," said one Black student at ORU. "I didn't even realize there were so many Black Pentecostal scholars in the U.S. It really made me proud."

Only three Blacks serve as faculty at ORU-up from one full-time faculty member a year ago. "The Black speakers and faculty we come in contact with at all, are usually not from traditional Black Pentecostal denominations anyway," a student stated.

But the Black presence at ORU, small as it may be, is still larger than that at most white Pentecostal gatherings. None of the more-than-50 Black Pentecostal denominations belongs to the National Association of Evangelicals or the Pentecostal Fellowship of North America, where white groups like the Assemblies of God dominate.

Historically, the SPS has also been comprised of these same white denominations. But Black Pentecostals, who hold more prestigious positions at such respected institutions as Union Seminary in New York, and who beat whites at publishing the first scholarly journal on Pentecostalism (called "Spirit" journal,) have been quick to demonstrate their skills in the SPS, as well.

The struggle to make the society racially and doctrinally pluralistic has been a fierce one, however; and it is not over yet.

During the official SPS banquet at ORU, a full-scale debate broke out between Black and white participants. Vinson Synan, banquet speaker and official of the white Pentecostal Holiness Church, defended the current wave of right-wing "born again" politics. He was immediately and vocally opposed by Dr. Tinney, who had been asked to give an official "response," and then by other Blacks present.

"The current wave of Evangelical or 'born again' politics is symbolic of the racism, classism, sexism, and homophobia for which the Pentecostal movement as a whole shall have to answer to God," Tinney responded.

"To identify the 'truth' in white middle-class terms renders millions of Blacks and Hispanics outside the province of redemption," he continued.

Tinney, whose earlier presentation on Black Pentecostal theology had pointed out that Blacks are not fundamentalists like white Pentecostals, said white Pentecostals share the "same kind of mentality as the fundamentalists in Islamic Iran."

"The present born-again political movement is nothing more than the backlash of white, middle-class Pentecostals and other Evangelicals against racial and sexual and poor minorities."

The new SPS president, Bishop Clemmons, reminded the society that "while it is true that Pentecostalism represents the 'wave of the future,' it is not white American Pentecostalism, but Third World versions of Pentecostalism that will predominate."

"Most of the world, and most of the Pentecostal 'movement' worldwide is non-white," Wheelock added.

"But you would never know that by listening to most of these SPS members," commented one Black student present. "They are determined to stay in control."

Nevertheless, the symbolism of having a Black president of the society, as well as the growing determination of Black Pentecostals to have a voice in the proceedings, signals that a new day has arrived for this branch of conservative Protestantism.

FOR FURTHER INFO CONTACT:

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Howard University
Washington, D.C. 20059
(202) 387-2858 or 636-7856

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Adjutant, reports that California Northwest, set a record when they used their influence to close off traffic to the entire street on which the Church was located. On that night, only Saints were allowed to drive on Sixth Ave. . .Praise The Lord! . . .And The Presiding Bishop's limousine and General Board were escorted by motorcycle police.

Bishop B. R. Benbow, who was installed Friday, January 30th, at the Greater Page Temple Church of God in Christ in Los Angeles, California. He began his ministry under the late Bishop D. Bostic in St. Louis, Missouri in 1943, and served in the Armed Forces of the United States at the U. S. Naval School of Navigation at Hampton, Va. He was later stationed at Pearl Harbor.

After his Honorable Discharge from the U. S. Navy, he went on to pursue his work as a National Evangelist. He has served faithfully under the late Bishop E. B. Stewart, and was Assistant Pastor to the late Bishop L. C. Page.

In 1952, while pastoring, he attended the Life Bible College, and the Glendale Bible College. Bishop Benbow organized the New Light Church of God in Christ in 1959, on Main St. in Santa Monica. Because of the growth of his congregation, he relocated and acquired property on Colorado Ave. valued at approximately 52,000.00 in 1952. Two years later, the Church mortgage was burned, and in 1973, 100,000.00 dollars worth of property was purchased for Church expansion.

In 1974, the Church entered into the last phase of a 300,000.00 dollars building project. In 1975, an addition was added on with 10,000.00 dollars in air conditioning and also the finest public address system made. The present membership is 700. Bishop Benbow is reaching thousands each week through the Radio Outreach Ministry on station K.G.E.R. He has served under the late Bishop S. M. Crouch as Both District Supt. and Regional Supt. In 1966, Bishop Benbow answered the Macedonia call from Bro. A. S. Udo Akpan, Nigeria, West Africa to come over and help them. So, he and his wife, Mother Rachel Benbow, traveled to Nigeria West Africa and saw some seventeen Churches added to the Church of God in Christ. The work has

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"HAWAII STATE REMEMBERS MARTIN

Governor George Ariyoshi declared Thursday, January 15, 1981, to be Dr. Martin Luther King, Jr., Memorial Day in the State of Hawaii. The Governor stated: "It is eminently fitting that this memorial be known to all in Hawaii so they might better understand the achievements and contributions of Blacks in Hawaii and elsewhere."

Mayor Hannibal Tavares, County of Maui also proclaimed January 15th, as a Memorial Observance day in the County of Maui and stated: "I hereby urge all residents and visitors in the County of Maui to remember and honor the late Dr. Martin Luther King, Jr., for his invaluable contributions to mankind."

The MLK Memorial Observance was held at St. Paul Church of God in Christ. Five Black leaders were cited for their outstanding works and contributions to local communities and the State. COGIC Community Service Awards were presented to Dr. Donnis H. Thompson, Women's Athletic Director, UH: Senator Charles Campbell; Rev. James A. West, Pastor, Trinity Missionary Baptist Church; Bishop W. H. Reed, presiding Hawaii State Church of God in Christ; Ms. Clarice Mason, Founder & Organizer, Hawaii Black Women's Coalition. COGIC Appreciation Awards were presented to Minister James Davis, President, Home and Foreign Mission; Minister Harold McDonald, President, Sunday School Dept.; Minister Adam Handy, Resident Minister of St. Paul.

MOM 1ST GROUPS, the Voice of Community Motherhood, made two presentations: The COGIC Student Award, presented to Shon Taylor of Los Angeles, an Inspirational Award given to outstanding COGIC students for unselfish devotion and loyalty in the work of the Church. Mr. Frank Ranit was cited as "FATHER OF THE YEAR." The father of nine children, Mr. Ranit has played MOM & DAD role to the children for over five years.

Guest speaker of the evening was the Rev. James West who delivered a very dynamic message of "LET FREEDOM RING." Rev. West ended his message with Martin's, "I HAVE A DREAM." Lt. Governor Jean King was special guest, Kenneth Van Tuyl, Director, Teen Challenge served as host along with Russ and Sandy Hosey of KAIM Radio Ministry. Our audience was made up of various ethnic and cultural backgrounds. We all had one thing in common. We came together to "REMEMBER MARTIN."

Complete News Coverage was given by TV Channels: KITV (4), KGMB (9) and KHON (2). On Thursday, January 13th, a delegation of members of the Church of God in Christ, went to the Governor's office for a Proclamation signing Ceremony. Proclamation was presented to Bishop W. H. Reed, Hawaii State Bishop.

Church News

THIS HAS BEEN A MISSJO PRESENTS.....SETTING THE STAGE FOR:

"BLACK HISTORY MONTH" COGIC STYLE IN THE ALOHA STATE

MISSISSIPPI

Holy Greetings to saints everywhere from the Mitchell Temple Church of God in Christ, 1108 Third Avenue, Indianola, Miss., under the leadership of Elder David Mitchell.

Elder David Mitchell, a great leader and dynamic man of God, was led by the Holy Ghost to conduct a three day and two night Shut-In Service. The Shut-In began December 30, 1980 at 9 o'clock a.m., and ended January 1, 1981, at 3 o'clock p.m. This was the first time a Shut-In was ever held in Indianola, and the Lord did set his approval upon the service.

We are still praising God for he so wonderfully poured out his Spirit upon the congregation. Souls were revived, some were filled with the Holy Ghost, some were healed, and others were saved.

The Lord is still working miracles in Indianola, Mississippi and the saints are encouraged to forever stand on his word.

Even So Come Lord Jesus Elder David Mitchell--Pastor Sis. Margie Clark--Reporter

TENNESSEE

On December 20, 1980, I visited the home of Mother A. B. Patton, Supv. of Women for Tennessee Headquarters Jurisdiction COGIC. A dinner was being held there in her honor.

I encouraged my ten year old son to go with me. He was busy playing with his friends, and his hair was filled with grass and leaves. I explained to him that he was going to the home of the State Mother, and that he should do a little better job of combing his hair. He said, "Oh, Mom, she won't mind. Everybody knows that little boys play in the grass, and any way, we're supposed to be going to the store to get my bike for Christmas on today."

After we arrived at the home of the Patton's, he became restless after about an hour, and as it began to get dark, he wanted to know more about his bike.

Mother Patton encouraged me to go on and take him to the store, because, "This is a very busy man," she said. "He took time out of his busy schedule to visit me, I must give him a donation on his bike". She gave him the donation, and he gave her such a big hug and kiss, that she decided to make the entire purchase. She said to her beautiful daughters, "We must buy this bike. This will be our gift for Christmas." She enjoyed watching him count the money-until there was enough to purchase a beautiful "Free-Spirit" bike.

MISSOURI

Dear Women of the Lord, and fellow saints,

We greet you in the name of our Lord and Savior Jesus Christ.

While I was meditating, upon the Lord in the wee hours of the morning, compassion filled my heart for the leaders of our church and churches. The Lord moved upon me to write this letter in an appeal to join together in intercessory prayer. There has always been a role for us to play as a helpmeet, and a very outstanding one.

In the ancient history, as men went to war in natural battles, while they were in combat, women were left behind to pray for their welfare, their strength and safety.

In the Bible days, as the men of God pioneer the church and served as trailblazers through many obstacles, battling through the storm of life as soldiers of God persecuted, ostersized, in and out of jail, beaten and whipped, many times left for dead, I find in the scriptures that prayers were being made to God in their behalf. (Acts 12:5.)

There is a great battle to be won, in these present days. Shall we join together in prayer, as God has inspired me to write. (Jeremiah 9:17-24.) I write "not" as an "official", but as a servant of the Lord and a fellow saint. Prayer hour will be 12 o'clock to 1:00 p.m. daily. Wherever you are at this time. Love and peace abide with you until the coming of the Lord.

Yours in Christ,

Evangelist Richardson

We are facing a crisis, the platform is being shaken, we are confronted with the great war in our church, but, the battle is the Lord's. Sometimes, the seemingly crucial periods in one's life marks a new beginning. I'm somewhat appalled, by the history that we are making, and concerned about the lasting affect this will have on our future generation.

And so, for Roman Wells, Christmas was a happy day. He was so happy when he left the Patton's home that he was literally bouncing. He stopped jumping long enough to say a prayer, and continued bouncing and smiling.

May the Lord bless Mother Patton, and give her new strength.

Mrs. Barbara D. Wells, District Missionary of Homeland District, Headquarters Jurisdiction.

COGIC YOUTH SAINTS CENTER NEEDS YOU

MIRACLE CRUSADE REVIVAL

New Orleans will never be the same.. "A sound from heaven as of a rushing mighty wind" (Acts 2:2.)

Suddenly there came a revival and filled all the house and all the surrounding areas. The Spirit fell like a rain and moved like the wind. Winds are powerful but there is a wind of the Spirit of God that is more powerful than tornados, tycoons, and hurricanes. It will sweep sin, the devil, and sickness out of the lives of men, women, and children everywhere. When the winds of the Spirit of God are blowing, men should know it. The works of God were noised abroad by the crusaders.

New Orleans feels the results of the Spirit of God, as they blew in, Almighty God manifested himself, saved and delivered many from all kinds of afflictions.

We were able to see the power of God manifested through the gifts that He has given to the church. The crusade was hosted by Macedonia Church of God in Christ, Supt, Dave Jones, Jr., pastor.

Worship services and outreach were conducted by Bishop J. D. Husband of Atlanta, Ga.; "Highway and Hedges" outreach team of Hinsley Chapel COGIC Marietta, Ga.; and, the outreach workers of Macedonia District

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No. 10, No. 3 North.

To God be the glory for the things He has done. During the crusade, the day services began with prayer and teaching ministries, 9:30 a.m.-12 noon, followed by the outdoor services, tract ministry, and child evangelism with puppets, games, and songs.

Following the great day services, which had an excitement of their own, the evening services began at 7:30 p. m. The Holy Ghost rains came, the Spirit-filled winds blew, and the Living Water moved. Sins were forgiven, devils casted out, sicknesses fled.

A sound from heaven as a rushing mighty wind..." We heard the Gospel messages: The Lord and His Train Filled the Temple; "The wind of the Spirit blowing-Dust Thou Art and Unto Dust Thou Shalt Return..., Flowing waters while praying at Midnight."

On the last evening of the crusade Bishop Husband and Evangelist Richard White preached a duo sermon entitled "Behind Closed Doors". Many souls responded to the altar call, special music ministry was provided by several local and out-of-state choirs.

The Saints are encouraged to help build God's kingdom.

Reporter: Sis. Elaine Lee, President, Home and Foreign Missions Outreach Ministries, Macedonia District No. 10.

Continued from page 3

WATER BAPTISM

Part 2

by

Bishop W. A. Patterson

To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

For they heard them speak with tongues, and magnify God. Then answered Peter,

Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days."

THE HOLY GHOST FELL ON THEM BEFORE THEY WERE BAPTIZED IN WATER. DID GOD TELL PETER TO SAY, "YOU MUST BE BAPTIZED IN WATER BEFORE YOU CAN GET THE HOLY GHOST?" OR, DID YOU MISUNDERSTAND THE MEANING OF PETER'S PREACHING?

PETER RECOGNIZED THAT GOD RESERVES THE RIGHT TO BAPTIZE WITH THE HOLY GHOST BEFORE OR AFTER WATER BAPTISM.

ACTS 19:1-5 SAYS:

"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

He said unto them, have ye received the Holy Ghost since ye believed? and they said unto him, We have not so much as heard whether there be any Holy Ghost.

And he said unto them, unto what then were ye baptized? and they said, Unto John's baptism.

Then said Paul, John verily baptized with the baptism of Repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

When they heard this, they were baptized in the name of the Lord Jesus."

IN VERSE THREE PAUL ASKED THEM, "...UNTO WHAT THEN WERE YE BAPTIZED?..." HE DID NOT ASK "WHAT FORMULA DID THEY USE." AND, BECAUSE THEIR EYES WERE OPENED CONCERNING THE HOLY GHOST, VERSE 5 SAYS:

"WHEN THEY HEARD THIS, THEY WERE BAPTIZED IN THE NAME OF THE LORD JESUS."

THIS GIVES US THREE DIFFERENT SAYINGS ABOUT WATER BAPTISM:

1. IN THE NAME OF JESUS, ACTS 2:38,
2. IN THE NAME OF THE LORD, ACTS 10:38, and
3. IN THE NAME OF THE LORD JESUS, ACTS 19:5.

IN ACTS 2:38 PETER SAID, "...BE BAPTIZED...AND YE SHALL RECEIVE THE GIFT OF THE HOLY GHOST." BUT IN ACTS 10:47-48 PETER COMMANDED THEM TO BE BAPTIZED BECAUSE THEY HAD RECEIVED THE HOLY GHOST. ACTS 2:38 SAYS;

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

ACTS 10:47-48:

"can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days."

FROM THESE TWO SCRIPTURES YOU CANNOT PREACH THAT WATER BAPTISM MUST BE PERFORMED BEFORE THE HOLY GHOST WILL COME, OR YOU MUST GET THE HOLY GHOST BEFORE YOU ARE BAPTIZED IN WATER.

BUT WE CAN PREACH THAT BOTH ARE ESSENTIAL, AND FOR THE BELIEVER. BUT, GOD RESERVES THE RIGHT TO BAPTIZE US WITH THE HOLY GHOST BEFORE OR AFTER WATER BAPTISM.

BUT IF WE BELIEVE THAT JESUS IS THE WAY, THE TRUTH AND THE LIFE; AND IF JESUS TELLS US IN HIS WORD, "FOLLOW ME;" WHO GAVE THE COMMAND TO BAPTIZE? JESUS COMMANDED THEM TO "...GO..." AND LET US HEAR WHAT HE SAID:

ST. MATTHEW 28:18-20:

"and Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

IF WE DO IT LIKE JESUS SAID IT, WE WILL NOT HAVE TO WONDER WHAT IS RIGHT: FOR, GOD SENT JESUS TO TEACH THE APOSTLES: NOT THE APOSTLES TO TEACH JESUS.

PHILIP WOULD NOT BAPTIZE THE EUNUCH UNTIL HE BELIEVED THAT JESUS WAS THE SON OF GOD. ACTS 8:37:

"and Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus is the Son of God."

AND, IN THE SAME SENSE, YOU ARE BAPTIZED IN THE NAME OF JESUS, FOR THERE IS SALVATION IN NO OTHER. ACTS 4:12:

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

WHAT RUINS CHRISTIAN LEADERS

by

Russ Reid

Continued from page 3

The trouble is I don't always know what I'm doing or where I'm going. I have lots of ideas about what the company should do. But many times the executive committee provides a critical analysis which shows a certain idea wasn't so great after all. I need this kind of committee around me. I can't afford to do it alone.

I am thankful for this group. They know it's all right for them to level with me about anything without feeling their livelihoods are at stake. I need them to keep me honest and open.

Checks and balances like this may be frightening at first, but maintaining honest dialogue is worth it. It produces openness and accountability. And any leader can do more when he or she is not doing all the work.

Another area of concern is to find a forum for admitting one's own weakness. Because my name is on the door, it makes it difficult for my employees to hear my concerns in the same way as if we had a different kind of relationship. They understandably become too concerned about making me feel good, rather than what might be a more appropriate response. I count myself very fortunate to have found a forum where every week I meet with two friends who know me intimately. They're not my employees. I don't sign their checks, so they don't have to be nice to me. But we have a deep care and concern for one another.

I once felt that opening up at this level was a sign of weakness. I now find it to be a source of great strength. I need these friends and they seem to need me. Sometimes they say some things about me I don't like to hear, but I listen, because I need to hear them. Our regular times together also help me keep in check the prerogatives I have as a company president. I can't impress these men, and I don't try to anymore.

Finally, each of us needs to realize that power at its best is power shared. God gives us

everything we have only for one reason; to pass it on. Although it defies simple logic, we don't get poorer rather as with the widow's cruse of it in I Kings 17:16, the more we give, the more we receive. Strangely enough, that also includes the giving up of power.

One of my associates teaches tennis. He says he often tells his students to take two fingers off the racket handle when they play. This renders them "powerless," and as a result, they must let the racket swing naturally. A good, powerful, yet powerless stroke starts to develop all by itself. In "letting go," the myth of the need for power is exposed.

Jesus demonstrated his power by taking a towel and basin to wash the feet of his disciple. He didn't do it sitting on a throne; he got down on his hands and knees. Not a conventional way for someone with great power to act, but, of course, Jesus was unconventional. Even his disciples raised their eyebrows. Peter, for one, certainly didn't want his feet washed, but that's because he still didn't understand how Jesus chose to use his power.

It's not easy for any of us. With the pressures of a ministry, programs, deadlines, and the rest it's hard for anyone to maintain priorities. And when things get tough, it's tempting to pull a power play. But we must not do that anymore.

Structures give a leader power. It takes power and initiative to make things happen. The important questions are: How do we use that power? Do we remain touchable and teachable? Is our power helping to build the lives of others?

As leaders we need desperately to reflect on our Lord in how we order our day--and in how we relate to those around us. Our faith should make a dramatic difference in how we handle our power. This doesn't make us "pushovers." Servant power gives us the resource to be strong. But we'll do it with understanding, with gentleness and love, and with a new definition of the use of abuse of power.

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now grown to 117 Churches and one Gramma School and the B. R. Benbow Bible College named in his honor. Each quarter Church of God in Christ Sunday school books are sent to Nigeria. His church, the New Light Church of God in Christ, has continued its mission work in Nigeria with support of approximately 34,000.00 dollars in cash and literature. He is a strong supporter of the National Church Headquarters in Memphis, Tenn.

Bishop Benbow has received the following honors: Doctor of Divinity Degree from Trinity Hall; in 1972 awarded the LL. D. Degree from Trinity Hall and

was elected Board and Council Member, Mayor's Commendation Santa Monica; Man of the Year Award, Religious Workers Guild; City of Los Angeles Commendation, Mayor Thomas Bradley. Bishop P. A. Brooks, Chief Adjutant, noted that the Bishop Benbow, and State Mother Nash along with the fine Supts., Pastors, Elders, Ministers and Missionaries received and entertained the Presiding Bishop and General Board with unparalleled splendor.

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